

THE GREAT  
EFFICACY and NECESSITY  
OF GOOD  
EXAMPLE  
Especially in the  
CLERGY:

Recommended in a  
Visitation Sermon  
Preached at GUILFORD.

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By THO. DUNCUMB, Master of Arts,  
Sometimes Fellow of Corpus Christi Colledge in  
Oxford, and now Rector of Shere in Surrey.

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2 Tit. 7, 8.

*In all things shewing thy self a pattern of good Works; in Doctrine  
showing uncorruptness, gravity, sincerity, sound speech, that can-  
not be condemned, that he, that is of the contrary part, may be  
ashamed, having no evil thing to say of you.*

---

S. Hieronymus.

*Veheementer Ecclesiam Dei destruit, meliores Laicos esse  
quam Clericos.*

---

LONDON,

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THE GREAT  
EFFICACY and NECESSITY

OF GOOD  
EXAMPLE

CLERGY

Visitation Sermon  
Preached at GUILFORD

By THE BISHOP OF LINCOLN  
Sometime Fellow of Corpus Christi College  
Oxford, and now Rector of St. Martin's Church

1. The Clergy are the first and principal example of good and bad manners to the people. Their conduct is a mirror to the world, and their lives are a sermon in action. If they are negligent and dissolute, they will bring dishonour to the Church and scandal to the people. If they are diligent and sober, they will be a blessing to the world.

2. The Clergy are also the first and principal example of good and bad doctrine to the people. They are the teachers of the people, and their doctrine is the foundation of their faith. If they teach error, they will lead the people into error. If they teach truth, they will lead the people into truth.

LONDON  
Printed by J. Sturges, at the New-Exchange in the Strand, 1707.

TO THE  
Right Honourable and Reverend Father in God,  
**G E O R G E**  
Lord Bishop of  
**WINCHESTER,**  
AND  
Prelate of the most Noble Order of the GARTER.

*My Lord,*

**T**HIS Discourse, which I have presum'd more at large, to venture in the world under your Lordships Patronage, I must freely acknowledge I first scatch'd it, more compendiously, from your self, under your Lordships own Roof: where (as well as in the Pulpit, and in Publick) I cannot easily escape the Notice of any (who will not wilfully shut their eyes) how much your vigorous Discourses, your important Counsels, your ardent Endeavours, and constant Encouragements, all concur to make and keep an Exemplary Clergie: such, I mean, as may be a more visible grace to the Gospel, a greater Credit to the Church, a Blessing to the King and Kingdom, and a more lively Representation of the life of Christ (the foundation of all.)

And indeed, the present Age we live in, seems to out-do all before it, in its tender Calls for such a Clergie, whose Lives may be offer'd to keep some better pace with their Duties, and not so much to sail and lurch the but just and reasonable expectations of the People; whilst they discover some amongst us, whose Lives, too too often prove (as it were) the death of that, they seem to press, with more than ordinary Zeal, and concernedness, upon others.

## The Epistle Dedicatory.

My Lord; Its now become no hard matter to find many of our Hearers, as it were, dead under the weight of our numerous Sermons, and there being nothing so probably effectual, to fetch them back to life again, as the more kindly quickning influence, they may all feel from our own walking more, as burning and shining lights amongst them; I soon concluded this Subject, very answerable to so important a design; a Subject, indeed, which gave me the greater pleasure and satisfaction in my own reflections upon it, because, whilst it but Teaches and Instructs [many of us, the meaner Servants of the Altar] it seems only to be a fairer Description of your Self. I know not what reception this plain Sermon may meet withal from some in the world; but, if any shall please themselves, in making me an example of their Contempt and Derision, for being so dull in my Endowments, for the awakening others, to their being better examples in their Lives, I shall take the same liberty again, to please my self in my own private sense and Reflections, with what sober and sincere ends, I first gave this Discourse (such as it is) from the Pulpit, and now, have, (without your Lordships own signal approbation) given it in the Press, which, indeed, I have done (next to the honour of God, and the hopes, at least, of some small additions to the publick good) from no greater motive, or inclination, than to profess and acknowledge my self, not only within the Sphere of your Lordships own Diocese, but, to the whole world, how much I really am,

October 14th.  
1670.

Your Lordships most  
humbly devoted Servant,  
in all Dutiful Obedience,

**Tho. Duncumb.**





**TIM. 4. 12.**

*Let no man despise thy youth, but be thou an example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity,*

**S**aint Paul having in his earlier years prov'd a most severe and cruel Adversary to Christianity, of a bloody Persecutor, afterwards becomes a blessed Promoter of its oppos'd Interest and Reputation in the World.

He had not been, so zealous in his alarms and repeated animations of the Jews against Christ and his Cross, but afterwards he is as indefatigably solicitous to calm and allay all those Storms and Tempests, all those Popular Furies and Estuasions he had formerly rais'd against them.

Hence (over and above all his own publick, personal, and most painful preaching) he dispatches so many pious Epistles, and endeavours the Disciplining of so many selected Persons, (as we finde he hath done) that so what

Service he could not do, immediately in his own person, for Christ, and the Christian profession, that might be done by such *Prayers* and *Epistolary* preparations, as he thought most expedient and conducing to so excellent an end and purpose.

The Epistle and Person wherein my Text is concern'd, are both the designed Instruments of this great Christian Convert, *St. Paul*, for the more effectual carrying on and accomplishing of this so great and important an Enterprize.

Now that he may not lose his Labour, nor have his Expectations fail him in an Affair of so great a Value and Consideration; like a wise Agent, he first solidly consults the true and timely Adaptation of his Medium, for the more sure and successful accomplishment of this his propounded End: And therefore in this Epistle, (as well as in that other to *Timothy*, at that time Bishop of *Ephesus*) he gives him many solid and sound Instructions, relating both to the Doctrine and Discipline of this his greater Charge and Diocess. But now, because neither the one, nor the other; neither the choicest Doctrine, nor yet the strictest Discipline, were like to benefit or advantage others, unless *Timothy* (who was to actuate and enforce them) were a good Example himself. *St. Paul* in the first place, sees himself concern'd to counsel and advise *Timothy*, to such an exemplary Carriage and Comportment, in this his Place and more sacred Employment, as that, the World's Reflection upon him, in that, otherwise undervalued circumstance of youth, may give the greater cause to look upon him as worthy of double Honour, and to esteem him too, very highly for his Works sake. *1 Tim. 5. 17. 1. Pet. 5. 13.*

Efficit probum moribus  
et incipit  
ita vita, ut  
ne quis Te  
contempla-  
tionem tua  
adolescen-  
tia contem-  
nat, sicut  
Clarissus.  
Fac ut mo-  
rum gra-  
vitate, tan-  
tum revo-  
cari tibi possit,  
ut quid ac tu  
juvenculis, qui  
aliqui contem-  
ptu obnoxia  
esse solent, tua  
auctoritate  
moneat.

Calv.

Some Vegetables, the younger and tenderer they are, the greater sweetness and fragrantcy they commonly breathe forth and transmit into all the respective parts of that

that place, where they are pleased to dwell in the Rock, which then smells sweetest, when it is under the Rock. And thus it seems, St. Paul would have his younger Timothy too (like a Rose of Sharon by him planted in the Ephesus soil) to have so great a flavor in the bud, as that he may, even then appear and approve himself to be unto God a sweet savour of Christ, 2 Cor. 2. 15. and unto men of Christianity in its greatest Power and Purity. *Let no man despise thy Youth.*.....

*But be thou an Example of the Believers:*

That is, It's not enough for thee to content thy self with being a bare Example of merely moral civilised men (though this be very valuable in itself) but rather raise thy Soul to some higher pitch of Piety and Profession, and look upon thy self (especially in the place where thou art) as highly concern'd to be, no less than a lively Pattern too, of the nobler and more excellent Persons; even of the Believers, those Heav'n-born Souls; those bright and sparkling Jewels of Heavens Bosom; of whom the World is not worthy, Heb. 11. 38. and who keep themselves unspotted from the World, Jam. 1. 27. These, these are the Darlings of Heaven whom thou art carefully to watch, and to build up more and more in their most holy faith, by thy own more holy and exemplary Life: Thby art to give them all such an exact Copy and Transcript of an heavenly Nature and Disposition, as that thou mayst not seem to lack any part or particular appertaining to it, but rather whatsoever it really is, in Word, whatsoever in Charity, in Spirit, in Faith, and in Purity, that especially thou art bound to shew, and to confirm Believers in by way of Eminency.

It seems, by all this, St. Paul would have his Timothy (and so all others too in his Bless and Heavenly Employment) not to be like the dry and sapless stumps of the grove, always at a stand; but like the more juicy, thriving Plants of the Garden, keeping not only their more spritful verdure, but shooting forth too into some higher measures of exemplary improvement and perfection:

He would have all such as are called to serve at the Altar, not only barely to keep their sacred fire from going out, but to be exemplary too, in blowing it up into some higher, and hotter flames, than ever yet it had before; Indeed, like his most excellent self, when he tells the Philippians, *Phil. 1. 3. 11* I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

The Text then, you see (My Reverend Brethren) seems to be nothing more than our Lure, or rather Alarm, calling us all to a greater measure and degree of Sacerdotal exemplariness and perfection; awakening us too, out of all that scandalous torpor and oscurancy, out of all those empty professions and formalities, we are too too apt to allow our selves in, and to put our people off withal, in all our respective Duties and Services; for, you plainly see; *St. Paul* thinks it not enough for *Timothy* to be a merely speculative, notional Divine, a great Casuist, and Critick, *2 Tim. 3. 15*. an excellent Textuary (or one mighty in the Scriptures, for so *Timothy* was) unless he prove a good Expositor too upon them, in his life: All these accomplishments, indeed, he looks upon as very laudable and illustrious in their kind and place; but, unless this Gold be well grac't with the Enamel, the Rubies, and precious Pearles of an excellent Spirit, a visible Charity, Faith and Purity, 'twill never have that countenance, or acceptance that becomes an Ambassador of the most high God, nor yet that sparkling taking beauty that becomes a Jewel fixed in the sacred bosom of the Church: Wherefore *St. Paul* adviseth *Timothy* (and in him all of us) above all, to approve and present our selves upon the open stage of the world, as Examples of Believers in word, in conversation in charity, in spirit, in faith, and in purity.

The Text then, seems to exact and call for our stricter thoughts and reflections upon these four following Particulars, it presents us withal,

The first is, the very great (but greatly neglected) Duty of Sacerdotal Exemplariness, indispeasably incumbent upon all such of us, especially, who are prime Rulers, or yet, but inferior Officers of the Church, in these words, --- *But be thou an example.* --- *Thou,* especially, O *Timothy*, who art in a place of special trust, and Ecclesiastical Authority.

Secondly, We have a just Enumeration of all those more choice and singular instances and particulars, wherein *Timothy* (and so, all others too, in his Sacerdotal sacred circumstances) ought, especially, thus to appear and present themselves, as eminent patterns and examples, and they are no more on less than six, but such, as are ready to make us all bright, and victorious in the eyes of all our severest Adversaries, viz. We must be examples of Believers in word, in conversation, in charity, in spirit, in faith, and in purity.

Thirdly, We have the specification of those particular persons, to whom *Timothy* is thus oblig'd to be an example, and lively pattern, in all these heavenly perfections, and they are *Believers*; such, it seems, as walk so stedfastly by faith, 1 *Cor.* 4. 8. that they look not at the things which are seen, 11 *Heb.* 13. but confess rather that they are Pilgrims and Strangers on earth, 2 *Cor.* 8. 5. Such, as have so given themselves to the Lord, as that, 1 *Phil.* 21. to them, to live is Christ: These are the persons, before whom, *St. Paul* would have his *Timothy*, to walk, as such a burning and shining light, in all places, and in all his practices, as that they may, from thence, derive fresh strength and encouragement to fight the good fight, and to run the race that is set before them with joy, and faithfulness.

Fourthly, We have a special motive impl'd, enforcing this so great a Duty of Sacerdotal Exemplariness, impl'd in these words, --- *Let no man despise thy youth*; --- importing nothing more than this, That, if *Timothy* made not himself thus an example of Believers in word, in conversation and charity, in spirit, in faith, and



in purity, he went the ready way. Especially, being but a young man] to be made, himself, by others, an example of publick scorn, reproach, and infamy. And now, having presumed to give you this plain account of the words, and as plainly paraphrased them too, for the better advantage of the more narrow vulgar capacities under me, I doubt not, but you all see *your graver selves*, not a little concerned in them; and myself too unavoidably oblig'd, to stir up all your purer minds, by way of remembrance, of the

First, Remarkable in in the Text; and that is, *The great Duty of Sacerdotal Exemplariness*. Indeed a Duty never more needful from the creation, than in this our present age and generation; an age, that flies at all Learning; an age, matchless and incomparable for knowledge; an age, that seems to be even surfeited with our Sermons, and now inquires and looks into nothing more, than the lives, the faults and defects of the Clergie.

In my prosecution then, of this so important a point, I hope 'twill not appear either unseasonable or unprofitable if I endeavour an humble suggestion of what (I know) your more acute and piercing judgments, and better experience, hath already taught and told you all, concerning,

First, The great Influence and Efficacy, and then,

Secondly, The great Obligation and Necessity of Exemplariness (*on our parts, especially*) who are, *a Cor. 5.* the profess Ambassadors of the most high God.

Suffer me then, a little, first to give you my present meditations (such, possibly, as may, at least awaken your own exacter conceptions) touching the too too much unobserved influence and efficacy of Example; for, I am apt to fear, it's a great truth, many of us oftner mind *others* of, from our Pulpits, than mind seriously *our selves*, as we should, when we are put of them, viz, That Example's more prevailing than Precept. But, he that will be at the pains seriously to consider, how really lifeless the most  
persuasive

persuasive language is, unless backt with a behaviour  
corresponding with it.

He that will find but so much pleasure, as attentively to  
observe, how commonly successful, the most unwearied,  
importunities, *Esi vis me flere, &c.* For tears from others  
eyes are, unless our own be first Examples, themselves,  
in such like dolorous effusions, will soon conclude the  
victorious, and triumphant power of Example over that  
of the most flourish and Rhetoricated Precept: And,  
indeed, there is a natural inclination and propensities in  
all men, to learn the *Theory best*, of such, as they know,  
are best at the *Practick*; and the reason may be that of  
*Seneca*, in his sixth Epistle to *Lucilius*, where he tells  
him, *Homines plus oculis, quam auribus credant, That men*  
*give greater credit to their eyes, than their ears, to what*  
*they see in us, than what they hear from us.*

*Valerius Corvinus* therefore, set out with advantage,  
when, marching against his prepared enemy, he thus  
bespeaks his own Army; *Facta mea, non dicta vos Mil-*  
*ites, sequi volo, &c.* Noble Sirs, let my *Deeds* be your  
conduct: words may prove but wind. Let then,  
*Tertullus* his tongue be ne're so well tip't with his  
silver persuasions, yet if his practise give not life  
to his splendid expressions, and strength to his nea-  
ter stile, he goes the ready way, to make himself, not  
only derided, but ridiculous too, to all his more wary  
and watchful observers. Indeed, like them, *Quis de*  
*virtute locuti, &c.* the Poet points at, so approbri-  
ously, for being scarce men, for manners and conversa-  
tion, whilst they are virtues greatest Patrons, in pre-  
tence and expression; in *St. Pauls* language, *1 Titus, 16.*  
*Such who profess they know God, but in their works deny*  
*him.* Weak therefore, in comparison, very feeble and in-  
effectual must needs be the persuasions of a flourishing  
Pharisee, who *says*, but *does not*; who makes others  
loaded Porters, whilst himself's but a *lazy Prouder*, and  
imposer of the burden: This seem'd so great an absur-  
dity in the eyes of that Holy Father *St. Bernard*, that

we read him, in one of his Epistles, checking it for a most preposterous practise; *Pulcherrimus hic ordo est, & saluberrimus, ut omnis, quod portandum imponit, importet prior: Sermo quidem vivus & efficax, Exemplar est operis; facile faciens suadibile quod dicitur, dum monstrat factibile quod suadetur.* This is (says he) the soundest, and most seemly Order and Method for men (especially for the Ministers of Christ) that they first bear Christs yoke themselves, which they call upon others to bear; and then he adds, That, *that Sermon* is most likely to prove most quick and lively, that's fairly copied out, and transcrib'd in the Teachers life: And the truth is, there's nothing in the world makes our numerous hearers so much to shrink, as commonly they do, under all our preceptive Doctrines, as our own giving them too much reason to conclude them all impracticable, and impossible too (as it were) by the looseness, and grand delinquencies, they often observe, in some of our lives.

So great an Empire hath Example!

Indeed, it must be a barren brains, a very cold and frozen invention, that's incapable of being thaw'd into a flow of affectionate expressions against sin and Sinners (especially, when the warm beams of some pleasure, interest and reputation, beat upon it) Ifay, it must be an unpardonably dull soul; a very stigmatick Levite, that cannot make a shift (as the manner of some, is) sometimes, pathetically and vehemently to harangue, to *speech* the common people, and amuse them with an heap of Greek and Latine sentences, and notions out of the Fathers and Schoolmen: A very Thief may discourse excellently against that very rapine and robbery, he makes the constant trade and task of his life; But now, *that* which renders a Paul, a Peter, a Timothy, and the like Ambassadors of the most high God, to be entertain'd with Trophy and Triumph, with the sincerest love and complacency in the hearts of their more wise and wary hearers, is, their making their *lives* fairly parallel with

(9)  
with their language, and their own Exemplary diligence, in doing themselves, what, with diligence, they incite and call upon others to do.

We are then, as truly, as commonly told, That Superiours are the reputed Looking-glasses, by which the vulgar dress themselves; and what they see in them, for the most part, they quickly have as visible in themselves, not caring much, if they perish, so it be on *such* credit, and with *such* company.

It was once thought a Question, able to silence our Saviours greatest Votaries, *John*, 7. 48. *Have any of the Rulers, and of the Pharisees believed in him?* Implying nothing more, than the great command of Exemplary greatness: for had these Rulers, and assuming Pharisees (on whom the Jewish Nation, did then, so fondly dote) but really *doe* more, and *talked* less; had these blazing stars but had a more friendly aspect upon the *Bethlehem Babe*, he had been, undoubtedly, imbrac't in those very armes, we afterwards, find so deeply dy'd in his most sacred blood.

So great a power hath exemplary greatness!

It's not for nothing then, that our Histories inform us, how *Augustus*, being a learned Prince, himself, fill'd *Rome* with Schollars; how *Tiberius* with Dissemblers; pious *Constantine*, with Christians, and ungodly *Julian*, with Atheists, and Apostates. Such great lights, it seems, as these, like the glorious Sun, shed their influence irresistably, either to the impairing, or better improving all their respective bodies, lying under them; if they be fixed Stars, Saints eminent and conspicuous for strength and steadfastness in the faith, and the other heavenly perfections of the Text, such glorious examples will have the like glorious issues and effects following them; they being like the pillar of cloud, *Moses* speaks of, *when that went, Israel went too*.

Thus, whilst pious *Josiah* lives, all this people look like so many lesser lights, kind'd at that more flaming Lamp of *Israel*: Such a burning and shining light was

*John Baptists*, that, it even *sunk* the towering pride of *Herod* into a confessed Reverence, both for his person and Doctrine; and whilst *Theodosius* (the Emperour) will be exemplary in serving his God, his whole Court becomes the more Religious for it: whilst they beheld their own sullied faces in so true and clear a glass, their faults must needs be reflected with the greater shame and regret upon them themselves: Others brighter vertues, shining forcibly upon our own faces, naturally colours our cheeks with the sanguinary tincture of shame, or else they quicken our souls to an emulation of the same: It was therefore a commendable practice of that great Duke, who alwaies, before he went to his diet, had a bason of water brought him, with the lively picture of *Cato* Major, stampt in gold, at the bottom of it; it seems, the better to awaken his duller soul to the imitation of all those illustrious vertues, that great example of the age he liv'd in was owner of: But now, on the contrary; if these Superiours prove but blazing Comets, we may then observe they do not so much pre-  
sage, as actually procure most dismal and disastrous effects, upon most of those inferiour bodies they directly face and influence: Witness, that great instance of the Comick, when he brings in a timorous *Vintio*, encouraging himself to an unusual villainy,

*Hac ego non faciam, quæ Jupiter facit*, sayes he;

Shall I flinch to act that, that I see even *Jupiter*, act before my face: It seems, that very sin he sweats, (as *we*) to think on, at first, now, grows more kindly and familiar, by the countenance he saw it had from his Superiour: Great men's sins, prove contagious to more than themselves. And indeed, my little reading tells me, that the unstable vulgar, in all the Regions of the world, have been ever carried away with the Religion of Authority: Thus, let *Aaron*, the Priest, make a molten Calf, in the sight of the people, and he shall have them Calfs, themselves, or very children, in their ready compliance with Idolatry: Let but *Corah* first kindle the



fire (though a strange one) and two hundred and fifty Captains will quickly bring sticks to it, and all *Israel* too, will warm themselves at it. If *Peter* once play the dissembler, he shall quickly have a whole troop, as good at paint and palliation as himself, with a *Barnabas* to boot: We read, *Gala. 2. 14.* *St. Paul* taxing this *Peter*, for being thus a bad pattern, --- *Why compellest thou the Gentiles to live as do the Jews?* but, how, did *Peter* compel the Gentiles to Judaize: Not by any thing he preach'd to them (saith a Father) but by his Example. It seems, *Peter's* Example, proves the peoples compulsion; for, indeed, there is a kind of compulsion in Example, though not violent, yet alluring, and attractive: Thus, let *Eli's* Sons appear smutty in the view of the people, and they shall not stay long for as black a train, as themselves, to follow them; Indeed, like *Jacob's* Sheep, whilst they fondly pore upon the speckled Rods of Poplar, they soon multiply into a numerous issue, as strangely speckled, as their patterns.

And now, my Brethren! must we all grant Example to be indu'd, (as we we have heard at large) with such an attractive assimilating vertue? Must we ascribe such a boundless Empire and command to example, as that it makes the mightiest Monarch, as well as the meanest Subject, to stoop to it's Scepter? And shall not we, even we, who are God's profest Ambassadors, see our selves highly concern'd to imbrace it? especially our Example being so sure a subordinate means to make effectual that Embassie, which, otherwise, I fear, will seem (at least, to some) but little more, than fabulous and nugatory? Suffer me then, to pass from the great influence and efficacy, and humbly present you all with an account of the second concern of the Text, being the great obligation and necessity of a Religious Exemplariness, on our parts especially, who are all made so much a Spectacle to Men and Angels, as indeed, we are, during all our continuance upon the open stage of this world.

In the general then; may not we, I say, especially, of the Clergy, all confess, in this case of exemplary practising (as St. Paul did, of preaching the Gospel, 1 Cor. 2. 16. *A necessity is laid upon us, and woe be to us, if we preach not the Gospel in a laudable life, as well, as in an intelligible language: Woe be to us (above all others) 2 Tim. 20. if we adorn not the Gospel of God, our Saviour, in all things. especially, since I fear, that many of our lives are, and have been such, as, were Luther now alive, he might well repeat his old complaint, viz. Profecte aut hoc non est Evangelium, aut nos non sumus Evangelici*: That, truly, either it's not the Gospel, which we preach, or else that we disclaim the same Gospel from being the copy, or conduct of our practise. But this Necessity, of our being thus exemplary, above others, will the more convincingly appear to us all, if we shall but go aside, and sometimes consider with our selves, That there is. 1. The voice of Christ, our Master. 2. The voice of the Gospel our Rule. 3. The voice of the Church, our Mother. 4. The voice of Conscience, our Controller, and then, *Vox populi* too, the voice of the People (our most censorious observers) all very pressing and importunate with us all, that we, even we, above all, would (especially in the present age we live in) be more punctual and impartial Conformists to this great Canon, confirm'd by heaven's authority, viz. *Be thou, an Example of the Believers*, &c. Let us here, then attend a while to all these calls, and consider all the respective urgencies imported in them all.

First, Then, there is the voice of Christ, our Master, very urgent in this matter: For, if Christ's common sheep must hear his voice, how much more, ought his Shepherds then, when he calls upon them, *Matth. 5. To do more than others do?* telling them too, *Their righteousness must exceed the righteousness of the Scribes and Pharisees*: Again, if Christ's common sheep must hear his voice, how much more his Shepherds then, when he proclaims them (in the same breath) *the lights of the world* and

and therefore looks, that *their* light should so shine before men, that they may see *their* good works; *their* Charity, by way of eminency: It seems by all this, and much more, that might be suggested out of that *fish* of *Matthew*, Christ expects the lights of the Sanctuary, should be, above all others, conspicuous and exemplary: *They* must so shine, though *others* do not so: The light of the Star will not please, where the light of the Sun's expected: A rush candle's but a Toy, a very trifle and affront, where a flaming torch is to be tender'd: Far be it then from us ever to forget the no less just, than tart reflection of our Saviour upon the Priest and Levite, *Luke*, 10. 31, 32. where, they are both tax'd for being very shrubs for Charity, whilst a meeker Samaritane seems a towering Cedar in the same.

Christ, no doubt, look't for more Love from the Levite, & for more Pity from the Priest towards that distressed Traveller, than from any other Passenger: If a Samaritane can bestow but a single sigh upon a poor bleeding Brother, he expects the Tribute of Tears from the other: But suppose the Priests Case be really that of St. Peter, 3. *Acts* 6. That silver and gold he hath none, yet he is bound to give an example of giving such as he hath: If he cannot shew he hath bags, yet he is bound to shew he hath bowels: yea, what he wants in the one, he's oblig'd to double in the other: If *we* stoop so low, as to sit at the table with the Fatherless and the Widow, methinks it will not ill become *Aaron* to lie at their Feet, for their Good: We read, *John* 13. that our Lord Jesus Christ, having first wash'd his Disciples feet, presently prescribes a law for them to do the like, ver. 15. *I have given you an example* (says he) *that you should do as I have done to you.* But,

Secondly, There is the voice of the Gospel, (our Rule) very pressing too, in this particular: You know in the general, it calls upon all, (but especially upon us, that preach it) 2. *Titus* 10. *That we live soberly, righteously, and godly in this present world:* Indeed, it  
 layes.

lays a necessity upon all, (but upon us, the dispensers of it) above all, 1 Peter 2. 12. *to have our conversation honest, among the Gentiles, that whereas they speak against us, as evil-doers, they may, by our good works, which they behold, glorify God in the day of visitation.*

The truth is, if we, who preach the Gospel, do not adorn and make it bright and glorious in the eyes of the prophaner part of the world; by such an holy conversation, as it especially calls for from us, and it, as really deserves from all, this must needs be the black sequel of it. That we shall (to our own greater infamy and confusion) be found such, who basely strangled that, we pretended to strengthen; and appear very murderers of that friend, we once made the world believe in our Pulpits, we all valued above our lives and dearest possessions.

Thirdly, There is the voice of the Church (our Reverend Mother) very importunate too, in this matter; Concluding it, *indeed*, as well she may, the actual prostitution of her just honour and reputation, by so many of her professed sons, as are not thus examples of Believers, in life and conversation: It were to disparage so Learned an Assembly; as is here, for so mean an Orator, as my self, to display before you the incomparable Excellencies of this our aged Mother, the Church of *England*. This is done already, especially of late, by so many and matchless Pens, that it makes it unquestionably superfluous form, were I as able, as willing, to attempt it from the Pulpit: But this, I may, and must say,-----

That She remains to this day (notwithstanding all the malicious imputations and aspersions of the black mouth'd Jesuit, and all his disguised agents) a Mother, transcendent for an exemplary purity, and many other graceful perfections: Her respective Laws and prescriptions (though it hath pleas'd some certain selfish, prejudicate, and vain Opiniators of the age, we live in, to vilify and undervalue *her* and *them*) are yet, known

to persons; if not more, yet altogether as pious and learned as themselves, to be such, as drive at nothing more, than to dispose all her sons (but especially, those that serve at the altar) to a superlative degree of holiness towards God, and, *2 Tim. 2. 15. in all things to shew themselves patterns of good works to men.*

It must be confest, indeed, her sons are not all alike: It's possible, some there are, to be found of St Bernard's black brood, whom he brands, for being (a) blots of their profession, the very scorn, and scars of the age, they live in; And it may be too, St. *Augustin* his complaint may not be altogether unjust, *viz.* That (b) the clean and unclean birds, the Dove and the Raven, are, to this day, in the Ark, and Church of God: Like the holy Families of the Patriarchs, so it is with many Churches, they have their impurer mixtures; Thus, in Adams Family, there was holy Abel, and wicked Cain; Noah's, Family, there was blessed Shem and cursed Ham; In Abraham's Family, there was devout Isaac, and ungodly Ishmael; in Isaac's Family, there was religious Jacob and prophane Esau, yea, in Christ's own Ang. Family, there was a Judas, a son of perdition: And thus, if the Church of England (our Mother) may complain of her mixtures; of some Reubens, for being as unstable as water, of some Simeon's and Levi's too, for having the instruments of cruelty in their habitations; yet, all these, and all such, she carefully consigns to punishment, never approves of: These, I say, (with Jacob there) she pathetically disclaims, *Gen. 49. 6. O my soul! come not thou into their secret, unto their assembly, mine honour! be not thou united,*

And is it not pity? yea, is it not a great shame for any of us (the professed sons of such a Mother) by our in exemplary and unsuitable, lives, to scandalize her purer Doctrine, and by a loose and licentious carriage, to bring an ill report upon her discipline?

I would it were better considered by us all, how much it gratifies the many Papal Spies crept into our

Canaan,



**CANAN**, when they hear of the high animosities and heart-burnings, the censorious language, and the bitter invectives of Brother against Brother, even in the bosom of this their Mother!

I could heartily wish, May, it were taken into all our most retired thoughts, how much it hardens and confirms the factious and schismatical, when they observe the soft and pacifique voice of this our Mother, so little minded by her own Sons.

It was a tart reprehension therefore (but how true, and deservedly given, I know not) which a Romanist, I am told, gave to one of us, as of old was said of the Monk,

*Te prater amicum,  
Nil aliud vera religionis habes.*

I am loath to English it for I come not hither to fling dirt, or play the Satyrlist; but I fear, too too many of us much more mind the formality of our habits, than the real honesty of our hearts; thinking it enough to wear our Mother the (Churches Livery) not concerning our selves whether we do her either service or credit by our lives.

But let not, oh! let not this our Mother complain of us, as Zion once, *Lament. 4. 13, 14.* *How is the gold become dim! how is the most fine gold changed! For the sins of my Prophets, and the iniquity of my Priests, the people have wandered as blind men in the streets.* But,

Fourthly, Methinks, I now hear St. Peter's Cock crowing; I mean the voice of conscience (our impartial controller) calling on us too, in this concern, and telling, *even the best of us*, were we all well weighed in the ballance of the sanctuary, we should be found too light in this great Duty of being thus Exemplary; many of us, seeming to be very *Angels* in the *Doctrine*, whilst I fear, scarce *men*, in the *use* and Application, we make our selves, of our Sermons.

I have heard, some where, That *Philip* of *Macedon* displac'd a Judge because he colour'd his beard: he was jealous, it seems, he might colour a Cause too: I know not how true that was, but I think it an unquestionable assertion, that, many, of our Coat, have their Consciences telling them, they deserve the same censure and severity, not more for colouring their own Sermons, than others sins, making thereby their sacred Calling more to serve themselves, than endeavouring themselves, really to serve their Calling: I come not hither to accuse or discourage any!

But tell me, My Brethren! think you not, that there are some amongst us (though I hope none here) whose Consciences may be their doleful accusers, for being their people's dangerous deluders? Tell me, I say, are there not those to be found in the Nation, whose own Consciences ring them many a sad peal, out of the hearing of the world, for making *Aaron's* bells to go so ill, insomuch, that they have now liv'd to hear their own knells gone, for being (as I may say) quite dead and gone in the hearts of the people.

Others, there are too, I doubt not, but you have heard of, who have made so ill use of the keys of the Church, that it had been much better for both, had they quietly laid them under the door, and then, withdrawn out of sight and hearing: For, the open discovery, and detection of some of their ill and unwarrantable practices hath not only made the guilty to be almost irrecoverably despis'd, but the innocent too, to be the more suspected.

*Pardon, great God! these sins of thy servants!*

But, My Brethren! since thus it is, and, it may be, much worse too, with many of our weaker Brethren; since, I say, even the best of us, have not been so good examples, as we might have been; and with *Austin*, have reason to bespeak the Majesty of heaven, as he, *Libera me Domine a peccatis meis alienis*; From my other men's sins; or, those, I have, by my ill example tempt-

ed others too, Good Lord! deliver me! is not then, the voice of our Conscience *within*, the more pressing and importunate, for our being *the more lively examples of Believers to those, that are without?*

Oh then! Let us not turn the deaf ear to this Charmer, least the voice of it, which would be our friendly Monitor, in time prove our fatal, fearful Tormentor, when we are launch't forth into the boundless Ocean of Eternity!

Fifthly, I am come now to the voice or Monitor, being *vox Populi*, the voice of the people; a voice, *indeed*, in many cases, not valuable, *in this*, I think, very considerable.

Now, if we shall but sit down and listen a while to the declamatory language of some (and those too, it may be, not so contemptible as we are apt to conclude them) I cannot but think all those nails, drove in already, will be the better clinch't in your spirits, e're we part.

Indeed, time was, when the world had a better opinion of us, than, I fear, *now*, it hath. Time hath been, when the world hath counted us worthy of double *Treasure*, as well as double *Honour*.

Nay, we all read, that the very Heathen had an high esteem for their Idol-priests: *Plato* tells us, ὅτι ἱερωὶ ἀρχὴν δέαν σπουδὴν λαμβάνουσιν. There was still a Reverence shew'd the Priest, and that, not in *this*, or *that* particular Nation, but, in *Gentibus omnibus*, &c. (saith *Figurinus*) There is no Nation under heaven (sayes he) where their Priests are not had in honour: He tells us too, that neglect and disrespect to the Priest, was a sin, *Vitium Judaeis peculiare*, peculiar to the Jews only. I have been told the people of *England* once said of us, as I have read the old *Caldees* did of their Priests, *viz*, *Homo quidam ex Judaeis venit Sacerdos, neustquam decipiet nos. There's a Priest come to Town, he, we are sure, will not deceive us.* But, alas! my Brethren! how many of us may complain that this our honesty is turned into Gall: That

That this softer voice of our people, is turned into dreadful claps of thunder, in many of our Parishes. For indeed, he must needs be very thick of hearing, that cannot hear *Rabshekah* railing against the Episcopal Robe; He must, I say, wink very hard, that cannot see *Hymeneus* and *Philetus*, *Alexander* and *Demetrius*, contriving mischief: You cannot be ignorant, how these Iron-moles, daily deface our Lawns and Surplices; you cannot but know, how these Mothes have fretted our Cassocks and Girdles, with all the other decent garments of our Mothers appointing.

I need not tell you too, how, for the better impairing our interest in the hearts of the people, many of our daring Adversaries have maliciously branded us; sometimes, calling us, *the Black Guard*, *The Leaches of the Land*, *Priests of Belial*, *The useless Tribe*, *Lazy Levites*, and the like; confirming us (who hear and consider all this) in nothing more, than that they would quickly make us objects of their merciless rage and vengeance, were it not for the life-guard of Royal prudence acted by a gracious and over-ruling Providence.

Now, My Brethren! if these sharp Razors shave *Aaron's* beard so close, what may we (the meaner servants of the Altar) look for, but, that they would soon slip into our Throats? Making us, as it were, miserable sacrifices at those very Altars, where, we are devoted servants: And can we see all these acts of Enmity and Hostility, and not conclude it high time for us all to put on the whole armour of *God*, and resolve to live more piously and exemplarily in the eye and observation of men.

Certainly, Sirs! 'tis high time for *Sampson* then, to look about him, when the Philistines are upon him!

And thus, 'tis high time for *Timothy* too, to become an example of Believers in word, in conversation and charity, when he is ready to be voted down by the people for an example of their displeasure, scorn and fury.

And now, for the timely prevention of this so fore an evil, which I have seen under the Sun, I shall humbly crave your further attention to one voice (more importunate, if possible; than all the rest) with us all, and that is, in the,

Sixth, and *11th*. place, *The loud voice of our own most sacred calling and profession*, which, I fear, meets not with the half of that Reverence and regard from us, we owe it, *as men*; but infinitely less more, *as such*; who have, with so much seriousness and solemnity taken upon us, to discharge all the respective duties of it.

I am not so vain as to think I can, nor dare I pretend to offer any thing exactly answerable and commensurate, either to the heights of our callings dignity, and deserts, or the parts and expectations of so judicious an Audience, as is here, this day.

But, since your very great Charity hath been already experienc'd by me, upon a like occasion; and since the meanest Priest too, may bring without offence a Cole to that very Altar, where, the Greater *Aaron* serves, himself; and since, but a silly Cock, may be serviceable for the awakening of no less a Saint than an inspired *Peter*, I shall presume the more, upon the suggestion of some few, of the most important and weighty considerations, *respecting this great Duty, of an exemplary conversation*, from the voice of that high and holy Calling of our own, (you are all, I doubt not, so well skil'd in, and so very great Masters of, already.)

Suffer me then, to put you in remembrance, That, 'tis a Calling, of whose very Essence and vital Constitution it is, to bind the Owners of it, not only to their good behaviour, but, to be eminent examples too, of Believers, in all godliness and honesty: It obligeth us, above all, that being Lights and Leaders to others, we should all so walk in the world, that others may see our good works, as well as hear our good words: Like *St. Basil*, of whom it was said, That he look'd upon himself as eminently bound by his Calling not  
more



more to (\*) speak what was to be done, than to do what (\*)  
 he spake; professing (it seems) his bounden duty, not  
 only to order his preaching aright *in the ears*, but his  
 conversation too, *in the eyes* of the people. 17, 17  
17, 17

It's a Notion of the Naturalist, *Quanto purius &*  
*Caelo vicinius elementum, tanto magis obsequitur motui*  
*Caeli.* That the purer and nearer, any Element is to  
 the heavens above, the greater yieldableness, and com-  
 pliance it alwaies manifests to all their respective mo-  
 tions. How heavenly then, should we be, who are all  
 the profess Ambassadors of heaven! whose proper  
 sphere, whose special office and employment, stands in  
 so near a dependance and vicinity to this place, of so  
 pure and spotless a nature and society!

It's an excellent pen, therefore, which tells us, That  
 want of leisure and breeding; want of knowledge and  
 study; blind zeal; coarse company, secular worldly  
 affairs, and less obligation, may *excuse*, and in part, ex-  
 cuse many persons; but 'tis impossible (says my Au-  
 thor) for a Minister of the Gospel, to be tolerably  
 dishonest.

The case is our own; so much being given to us, the  
 more's expected from us; and hence (no doubt) it was,  
 That the sin of the Priest, cost as much sacrifice, as the  
 sin of the whole people: 'Twas a meditation worthy the  
 person that first suggested it, when he tells us, That *our*  
*calling*, as 'tis most Eminent, so 'tis most ey'd and worst  
 censur'd: If an Apostle rub an ear of Corn upon the  
*Sabbath day*, 'tis breaking the day: The people's mores, are  
 accounted the Priest's beams; and another's indifferency, is  
 my Evil; some things being expedient, in respect of the man,  
 which are really scandalous and inexcusable, in respect of the  
 Coat.

I am not ignorant, that many of us (impatient of the  
 Sacerdotal Yoke) line it with a silken invention, smooth-  
 ing over the matter, and excusing their own inexcusable  
 vanities; With the Rhetorical varnish, of telling their  
 people, That they are flesh and blood; men of like  
 failings

failings and infirmities with others; whom they teach, when (God knows) many of them need not tell their people so; since they know it but too well already: But then, others, there are, who, that their poor scandaliz'd prejudic't patients may swallow down all their ill prepared prescriptions, the better; they *smilingly* tell them, sometimes, That the Gold's never the worse for coming from a sullied hand: The good Prophet *Elijah* refused not his breakfast, because brought to him by a black Raven; What? (say they) if the Sacrificer be unclean, is the offering so too? Was the Ark (the glory of *Israel*) e're the worse, for coming from the foul fingers of the Philistines? *Sampson* made much of his honey, although it came from a stenchy putrid Lion: But alas! My Brethren! these Sirengers are too foul themselves, to cleanse the mouths of the people, being furr'd and foul'd so much, as they are, through all those gross conceptions and intemperate expressions, they often breath forth against such sulli'd, and disobedient Sons of the Church.

The people knew well enough, that all these pretences and excuses, (with many more, they have sometimes put upon them) though they'l pass for colourable Rhetorick, yet never for solid reason; especially, since our Hearers are, most of them, sensible already, that they can as well tell such loose and scandalous Teachers, from as good Scripture and Reason too, *Exod. 37. 23.* That the very snuffers of the Sanctuary (made to top others) were to be of pure Gold; And they read, *Levit. 21. 17, 18.* That no person, having any blemish, was to offer the oblation of the Lord; and our Saviour, himself, tells those, that are to pull the mote out of their Brothers eye, they had need first to cast out the beam that is in their own. I find it therefore, observed by a learned person, out of *Hippocrates*, very aptly for this purpose, when he tells us *in lib. 7. 2. 1. 2.* That a Physician had need to be a person alwaies in good plight, of a good colour and complexion himself;

self, otherwise the Patient will be ready to bid the Physitian heal himself first; and having, through his ill looks, a prejudice against his physick, his tancy will greatly hinder its efficacy: the applications easie. We read, *Math. 7.* that Christ taught his Disciples, *as one, having authority, and not as the Scribes*: And thus (no doubt) if ever we would preach to purpose, we must be followers of him, Labouring after the same mind, and the same manners too, which were so visible and conspicuous in his own most excellent person; that we may, with a like ingenuous confidence, appeal to our conversation, as did he, for his better reception, *John 10. 28.* (*John 14.*) *the works which I do, they testifie of me.*

*This* is that, which (above all our Comminations, Excommunications, and other severer methods) will make us to exhort, and rebuke with authority, and success;

*This* is that, which will convey such a might, and swaying Majesty into all our Prayers and Sermons, as must needs conquer our discomposed, and unruly people into a better, and more kindly compliance; yea, this is that, which will give life and spirits to our Liturgy; and make our Common Prayer, to come with an *extraordinary* power upon the hearts of the people; making *that* truly amiable and venerable, which (through the manifest impiety of some persons) appears to some people, the more despicable: And, indeed, to hear a Priest upon the Lords Day, reading the holy prayers of the Church punctually, and without partiality, with a taking tone, with his eyes and hands lifted up with reverence to heaven, and with all other postures and expressions of a devout Soul, in the eyes of the people, and yet, for those very eyes to be undeniable weekly witnesses of the Petitioners repeated Impieties, it must needs *something lessen*, if not altogether fizzle and extinguish, as the devotion of the people, so too, the power and efficacy of the prayers, themselves, upon them.

I leave it for all such vain Votaries to consider 'twixt God and their own Consciences, whether they appear not (if I may so say) rather devoutly impudent, than really pious and devout in the eyes of their more judicious and considering Hearers: I shall leave it (I say) with such persons to consider too, whether they are not a very great, (if not the only cause) why our Liturgy (they pretend so much to love, and reverence) having now served *England* (as *Jacob* did *Laban*) one seven years more, and upward, yet, at last, it's put off but with blear-ey'd *Leah*, few looking so right upon it, as otherwise, probably they would do.

(a) *W**3. 27**5. 11. 17**6. 1. 17*

I have once met with an old anonymous Greek Author, who tells his Reader, That if any one were to be chosen to pray for the people, he had need to be a very pious virtuous person himself; because (says he) (a) the God's would take more heed to such a man's prayers. But; it's the known assertion of a far-better man, than he (and I heartily wish it were more seriously thought on) *Psal. 66. 18.* *That if I regard iniquity in my heart, the Lord will not hear me:* And I think, this was the worm that lay at the root of the Pharisees long prayers. Oh! (*let it never lie at ours!*) that they secretly devoured widows houses; Though they had the prayers of Saints, yet, it seems, they had the drifts and designs of devouring Devils. No wonder then, if such supplicants have so little regard from God, and so much reproach and controul from men. Guilt, you know, is that which quells the courage of the bold, that ties the tongue of the eloquent, and that makes greatness it self to sneak, like *Judas*, and behave it self but poorly in the eyes of the people.

The sense therefore, and apprehension, which *St Paul* had of the ill consequence to the people, of an ill conscience in the Preacher, seems to put him into a holy passion against the guilty, *2 Rom. 21.* *Thou that teachest another, teachest thou not thy self? Thou that preachest a man should not steal, dost thou steal?* You know too,

'twas

'twas the sense of the of a most Ebbick. *Tu per off  
dollar*. Or, And, indeed, who can (as a most excel-  
lent Modern, pen, hath express'd it, ready to my hand)  
with patience hear an incestuous *Herod*, preaching up  
Chastity? a *Pharisee*, zealously condemning covetous-  
ness; an hollow-hearted *Pharisee* reproving hypocrisy;  
or a greedy-stuff Glutton (who can make his belly his  
God) perswading his people affectionately to fasting, even  
with the Quails in his mouth; Every word must needs  
recoil upon the Preacher with disgrace and infamy,  
giving new Teeth, to that old taunt and sarcasme, *Non  
deponere viam, Physician, heal thy self*. That plain,  
but pithy passage therefore, of the Fathers seems to suit  
my purpose here. *Non est speciosa laus, in ore peccatoris*;  
It ill becomes Leapers (sayes he) to hand the purer  
bread of life to others: And this, possibly might be one  
reason, why Christ himself, *Mark*, *x*, *25*, rebuked the  
unclean spirit, and commanded him to hold his peace,  
even then, when he proclaim'd him to be *the holy one of God*: And I am told one reason why  
St. Paul (with his holy Companions) being vexed with  
the praise of the Pythonist (*Acts* *16*.) crying out, *Ecce  
homo*. These men are the servants of the most  
high God, even then, commanded this spirit to come  
forth of her, *Quasi nolens sanctus ab immundo ore com-  
mendari*: As though (as *Tertulian* tells us) he abhor'd  
praise coming from so impure a person: And the truth  
is (as *Epiphanius* hath it) *quod cum aliquid  
bonum*. Good things lose much of their grace, good-  
ness, and flavour, when they are not done by good men,  
as well as after a good manner: Hence, *Tacitus* informs  
us of *Tiberius* and *Galba*, as being men, though well  
spoken persons, of excellent pretences and expressions,  
yet, distast'd by the people; *Non enim ad haec forma  
castra erant*: Because their works, kept not touch with  
their words.

It seems, they trod too much inward; looking secretly  
upon themselves, what ere they pretended for the



peoples profit, to others: You have all read it doubt  
not) as well as my meaner self: That it was Pythagoras  
his confirming his excellent precepts with his own  
personal practice of them himself, it was, I say, that  
expressed the agreement of his life with his lan-  
guage that made all Italy become his scholars, all the  
Country his School, and all that ever heard him his  
resolved Disciples.

*Laurentius* therefore taught to purpose the preachers  
of his dayes, when he tells them, *Oportet Concipiatorem  
non solum virtutis doctorem se praeberet sed et dicentem*: That  
it's the high concern of all Preachers, not only to shew  
themselves good Teachers in the Pulpit, but they are  
as well to shew themselves as good Leaders too,  
out of it: Like the Star, which led the Wise men unto  
Christ; and the Pillar of Fire, which led the Israelites  
unto Canaan; they did not only shine, but go before them  
too.

It's not enough then, for us, to fall in with the truth,  
(as the manner of many is to do) and barely to hold the  
mystery of faith, but we must do it in a pure Consci-  
ence:

The learned *Arctius*, therefore (glossing upon that  
aply suggests, *Nam solum genus in religione, sed et  
Cultus in moribus*: That a Minister should not only be  
skillful in his Profession, but very careful too, of his Con-  
versation: He is oblig'd (above all others) to grace his  
Calling and Profession, with a gracious Life and Con-  
versation. For, that, will never have the credit of being  
pure and undefiled, till we, who dispense it, keep our  
selves more pure and unspotted from the world. If  
then, we do not this, We, above all, affront our God,  
and dishonour our King. We, above all, stain our Cal-  
ling, and grieve our Consciences; and then too, We,  
above all, do crucifie (as much as in us lies) the Bishop  
of our Souls, as well as the Bishop of the Diocese; and  
after all, whilst we preach to others, may well suspect  
to prove *huc casti amatores sui salutes*: Oh then! let not this

be the *Unwieldy*, or infamous Glorifier engraven upon our sacred Order; *That we are famous Preachers, but infamous Livers.* That we are in holy Orders, but still in the gall of bitterness, and in the bonds of iniquity: But, let us all rather often seriously consider with our selves, to what circumspection; to what strictness and innocency of Conversations; to what Sanctity; and *more then worldly industry*, our sacred Office and Profession calls us all unto; bearing alwaies steadily upon our hearts, what St. Paul has set so punctually before our eyes, *1 Tim 4. 16. Take heed unto thy self, and unto thy Doctrine, continue in it, for in doing this thou shalt both save thy self, and them that hear thee.* But here, now, I would not all this while be mistaken, by such as, tho' not of my own Calling and Profession; as if my Masters Commission were so confin'd to those of my own Cox; as that it reacht not others too, of another calling.

No, I am to charge you all, by all that's dear unto you; even *as you are Christians*; that you also be examples of Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.

If we, who are your poor devoted Servants, preach up Charity and Purity to you; in our Pulpits, and then sincerely endeavour a more lively expression and representation of them in our Practices; and you, in the mean time, let all get no farther then the eyes and ears, what, I pray, is this, but to make your own Condemnation the greater? What our Saviour then, said to some others, we may say to you, *John 19. 32. If we had not come and spoken unto you, you had not had sin; but now, you have no cloak for your sin.* Think not then, that God sends you such shining lights, for to sport and play withall, but rather to improve them.

Think not, that God sends you such burning lights too, only to make you a little like waxes; but rather that your little spark of grace, that your smouldring Flax, may, by them, become an enlarged Flame. Think not, that the high and holy God sends his Ambassadors

for you to laugh at; but to make you mourn penitently, for those very sins, which, otherwise, will send you mourning perpetually into infernal flames.

Think not then, That God sends his silver Trumpets (sounding daily in your ears) only to lull and lay you asleep, but rather to rouse and awaken your duller Souls from the sleep of sin, unto some higher measures and degrees of of activeness for God, and the saving of your immortal Souls. Oh, Sirs! beware of barrenness and sterility, after so much labour bestowed upon you. You know the fate of the fruitless Fig-tree. Beware, then, I say, after all our weeping over you, like some Cloth, you shrink not in the wetting: Believe me, this will send many of us away with Tears in our Eyes to our Graves, but your selves, I fear, with stings in your Consciences: Oh then! let us all (but Officers especially belonging to the Church) drive at that eminency of Holiness and Purity, that becomes persons in such places of Ecclesiastical Authority: Let not your Courts be called Spiritual, whilst their Officers appear but Carnal: Let not your Consciences tell you at death, you had once an opportunity to make those more exemplary by your power, whom, we, of the Clergy, could not make so, by our preaching; yet, you either cowardly or corruptly conniv'd at all their obstinacies, and wilful affronts offer'd to the Church: The Jews, I have read, had their *Terriculamenta Carverum*; Certain gastly formidable Pictures, or Images, set by their Altars to fright away offensive birds; but the learned Selden tells us of a complaint of a later Rabbin; That when the birds saw these Images or Pictures did them no harm, they would commonly steal flesh away from the Altars, and sit upon their heads to eat, and dung on them, when they had done. The moral is easie and familiar: How happy then were it for the Church, and the whole Nation too, were all their respective Officers better Examples of Believers *themselves*, in Word, Conversation and Charity; and in a discreet execution of the

the Laws, without cowardice, or corrupt partiality : Then, I am apt to think we should not have *some* of our Church-wardens so unmindful of their Oaths, and others, so unfaithful to their promises, as, I fear, we have many, in our Parishes : You are all, by your places and offices obliged to serve the Church, either by the Oath, you have taken, or the promise, you have made ; Methinks then, you should see your selves the more obliged to execute your authority, without the least wilful connivance or partiality : But, alas ! how frequent, and familiar is it amongst many of you, to present only some poor impotent clefted Delfer, but pass by the more responsible luxurious *Dives* ! how common, I say, is it, with many of you to present your poorer Neighbors, whilst you suffer your brutish Betters to make their Chambers, their only Churches upon the Lords day, and the Alehouse or Tavern, the chiefst places of resort all the week after. Have not many of you a scandalous sort of Superiours (such as they be) about you, who propagate Atheism, Irreligion, and open profaneness in your Parishes, by their daring Oaths, Cursings and new coyn'd execrations, with many other unchristian practises ?

Oh ! then, wrong not the Church, the Nation, and your own Consciences, by being such timorous respecters, of persons : Disgrace not your papers of Presentments, with wrapping up in them only the shreds and rags of your Parish, since you may so easily find Silks and Satins enough to supply them ; and indeed, were the spots and stains better rub'd out of *these*, I cannot but think, there would be more of the beauty of holiness amongst the rest of your meaner Inhabitants ; Would you be so piously courageous, as to top the luxuriant branches of these taller Cedars, you would quickly find the courser Shrubs growing under them to thrive the better. Would you weed these scarlet poppies out of your Parishes, without partiality, you would hardly find so many scarlet sins reigning amongst us : would you, I say  
but,

(25)  
but pull off this green and flourishing Ivy, which  
clings and hangs about the body of the Church; as if it  
lov'd and supported it, when indeed nothing less; I am  
sure, the Church would flourish the better for it: I am  
far from the design of exasperation; but this one thing  
more I must venture amongst you, *Let scandalous Great*  
*ones* know, you stand as much upon your Consciences,  
as they upon their supposed Honour; and indeed, it's  
a shame to see them draw their Swords to justify their  
Credit (*such as it is*) and your selves, such heartless  
Cowards in defence of your Consciences, to keep them  
such as they should be: Remember, it's the notion of  
one greater than the greatest of them all (no less a per-  
son then our late Royal Master, in his Icon. *Basil.* where  
he tells us, *'Tis dangerous, very dangerous, gratifying*  
*any faction (much less such a one as this) in a kingdom, to*  
*the violation of a known law:*

I have one errand more, and that's from the Dead,  
to you, the Church-wardens of our Parishes; and in-  
deed, could the Dead be as effectually summon'd from  
their silent graves, as you have been from your houses  
to attend this Visitation, I doubt not, but that, many  
of them, would have met some of you here this day, with  
their juster Presentments and Complaints against you,  
not, for that they envy you the priviledges of the living,  
but, because, Ah las! you'll scarce allow them, *that* of  
the Dead, I mean, of resting from all their labours.

Such are the scandalous ruins of some Churches and  
Chancels, and such are the intolerable neglects of the  
consecrated ground belonging to them; That the Dead  
can scarce lie dry, or safe from either: Oh Sirs! give  
the Dead their due, your Churches their just repairs,  
and your Church-yards, their decent Fences; Such as  
may be a better guard to the Dead, a better credit to the  
Living, and a greater comfort to your selves when dying:  
Remember, you all expect e're long, the Church, or it's  
Ground, must hide your nakedness, when you are dead;  
be then so just and good to them, as to hide their's, whilst  
you are living.



I shall now conclude with a short and humble address to all my Reverend Brethren of the Clergie; and, oh that my words might live, when I am laid in my grave! You have all now given me the honour, and undeserved patience of hearing me plead, and display before your more knowing selves, the great influence and efficacy; together, with the great obligation, and necessity of a religious exemplariness, on our parts especially; And now, methinks, I see it in all your faces, a thing resolv'd upon, *viz.* That this Auditory, and those, you are going to; shall all see an happy and more particular enlargement upon the rest of the Text, in the rest of your lives: Methinks, I say, I now see you all, going out of *this* sanctuary, as so many flaming Lamps, to your *own*, afresh blown up and kindled by my weaker breath; Such, as may, by heavens benediction and assistance, fire and inflame your peoples hearts, with a greater zeal for God, and Religion in the life and efficacy of it.

Such, as may make your people say, after your preaching, as they, after Christ speaking; *Did not our hearts burn within us, whilst he spake to us?* Such, I say, as may convince all your unreasonable and bitter adversaries, That God is in and with you of a truth; and then, such too, as may make the world (otherwise, prone enough to despise you) now really to love, and honour you all, for your being not only *learned* Preachers, but *living* Patterns too, and examples of Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, and in Purity; which God, in his mercy, grant, that you may all be, from this day of your Visitation, to the day of your approaching death and Dissolution. *Amen.*

F I N I S.

I have now examined with a keen and thoughtful  
eye the many beautiful specimens of the Ostracod, and  
of the many other shells, which I have seen in  
your collection. I am much pleased to find that  
the arrangement of the shells is so judicious, and  
that your notes and descriptions are so accurate and  
thorough. I have been particularly struck by the  
accuracy of your descriptions of the Ostracod, and  
the care which you have taken to describe the  
structure of the shell, and the position of the  
muscles, and the other parts of the animal.  
I have also been struck by the accuracy of your  
descriptions of the other shells, and the care which  
you have taken to describe the structure of the  
shell, and the position of the muscles, and the  
other parts of the animal. I am much pleased to  
find that you have taken so much trouble to  
describe the structure of the shell, and the  
position of the muscles, and the other parts of  
the animal. I am much pleased to find that  
you have taken so much trouble to describe the  
structure of the shell, and the position of the  
muscles, and the other parts of the animal.

# ERRATA

Page 2 in marg. read *contemplations*, p. 7. *Lucilius*. Line 27.  
 for *quis*, r. *qui*, p. 9. l. *Antepennula*, for *this*, r. *his*, p. 14.  
 l. 28. for. *form*, r. *for me*. *Epist. Ded.* l. 2. for. in r. *into the world*.  
 p. 6. l. 11. dele. in. p. 9. l. 36. for *This*, r. *his people*. p. 10. l. 8.  
 dele. *Them*. p. 17. l. 1. for *heard*, r. *read somewhere*. p. 18. l. 10.  
 put in *I come now to the fifth voice*, put in the word *fifth*. p. 18.  
 last line, for *Honesty*, read *Honey*. pag. 20. line. 9. dele *left*.  
 page 21 l. 2. put in it, professing it. pag. 21. line. 15. for *Siren-*  
*gers*, read *Syringes*. p. 22. l. 21. for *known*, read *know*. p. 22.  
 l. 36. read *supra* p. 23 l. 13 for *John* 10. 28. read, *John*  
 5. 36: And read *va' v'ra*, p. 25. first line, dele *of the*. page  
 25. line 17. read *Mark* 1 14. pag. 25. line 19 read *of you*.  
 pag. 25. line 22. read *is' m' i' d' d' q' u' s' F' u' s' i' s*. pag. 25. line  
 29. read *my' m' s*. pag. 27. line 1. read *va' v' r' u' s' i' s*, pag. 27.  
 line 26. for *the eyes*, read *your eyes*. pag. 29. line. 25. read  
*Timorous* for *Timorous*. pag. 29. line 33. read *top*. for *top the lux-*  
*uriant branches*. p. 30. read in, for, *from either*.